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philosophers in these days, might be directed with profit to the manly words on work. "The misery that is, is largely on the part of people who have nothing to do. . . . Human life, of course, is but another name for work; but that is not a fault; that is rather a *laud*; for the subject has the right of satisfaction in his work, and, according to philosophy, it is the quality of the universe to realize no less" (pp. 276-78). In a few phrases he brings *all* Lessing vividly to mind. "Lessing is not an *enormous* genius,—he knows himself that he is not a poet, but only a critic. . . . Clearness, fairness, equity constitute his quality" (p. 118). With the same penetrating suggestiveness he speaks of Kant's "wonderful constructions, toys of his own gluing" (p. 316), and of Hegel, in the latter part of the *Religions-Philosophie*, as "a marksman who has, indeed, a mark in his view, but who fires at it always carelessly, and often almost as though intentionally widely" (pp. 188-89). These gnomic qualities of the book could be further illustrated by many instances. But its "epic" conception and style receive more lengthened and valuable exemplification in several portions which may justly be called prolonged visions. The first part of the eighth lecture is of this character, and the account of Aristotle's attitude towards Deity is probably the finest consecutive passage in the work. The same spiritual touch is traceable in later lectures, more particularly in the eighteenth, where the doctrine of "accidental pullulation" receives some chastisement. It also informs the treatment of Plato, where it reaches its highest point in the very forceful discussion of the *ταῖρον* and the *θάτερον*.

Numerous other examples might be adduced did space permit. Enough has been said to show that, while rigorous system is entirely absent from Dr. Stirling's latest work, it is none the less worthy of his fame. Indeed, I question whether, on the ethical side, it will not have far deeper influence than any of his previous books. Strong, free, natural, and full of conviction, it appeals to the whole nature as no stilted logic could. If Dr. Stirling sees fit, on the one hand, to apologize for "a certain miscellaneousness" (p. 376), his readers, on the contrary, may well assure him that ample amends have been made otherwise. They can perfectly afford to forego material "in a twelvefold manner categorized," when they consider the vigorous masculine nature that is living, breathing, and energizing in every page.

R. M. WENLEY.

GLASGOW UNIVERSITY.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung. Von Victor Cathrein, S. J. Zweiter Band: Besondere Moralphilosophie. Freiburg im Breisgau (St. Louis, Missouri). Herder's publishing-house, 1891. (pp. xiv., 633).

The second volume of Father Cathrein's "Moralphilosophie," containing "the application of general principles to the individual human relations," is a worthy companion to the first volume, reviewed in vol. ii., No. 3, p. 251, of this JOURNAL. It is a work of great industry and bears witness to comprehensive reading.

The author endeavors to deduce all individual duties from the one fundamental principle: "Observe the system of conduct that is obligatory upon you

in view of your position as a rational being,"*—which might be more briefly expressed: Thou shalt do what thou shalt do.

The first main division of the work treats of the doctrine of individual duties and rights, and is divided into five chapters. In the first, man is discussed in his relation to God. "If there is no God," argues the author, "no eternity, no immortality, no retribution in another world; if man does not differ essentially from the ape; then there is also no true moral order worthy the name; then to talk of virtue, duty, and conscience is folly, and the wisest is he who is able to make his life, with the greatest intensity and to the greatest extent, one of pleasure." "The infidel is good only through inconsistency." The sacrifice of one's life for one's country is irrational in him who does not believe in a future life. But "no one can, unless it be his own fault, live in ignorance of God. It is in every one's power to know God, if one only so desires, and humbly and sincerely seeks the truth." The obligation to worship God constitutes the superior part of ethical duties; and he who neglects that "cannot claim to be simply called honest." In this division there is also mention of the "bad fiend," of "Satan."

The second chapter treats of man in his relation to himself. The duties in regard to the soul, to life and health, and to external possessions are here discussed. Suicide is unconditionally condemned by the author.

The third chapter deals with the personal relations of men among themselves,—the duties of love and truth, and mutual rights and obligations. Lying and duelling are absolutely condemned; but "equivocal speech is not simply to be cast aside," and the right of violence in self-defence is advocated. The fourth chapter discusses the rights of property.

The chapter which treats of Socialism—the most interesting part of the whole work—has already appeared as a separate essay, in its fourth edition, and been reviewed in vol. ii., No. 2, p. 252, of this JOURNAL. It has received several additions, in which attention is given to Bellamy's "Looking Backward." Unquestionably," says Father Cathrein, "if the atheistic-materialistic attitude is justifiable, then the demands of Socialism are legitimate." The social question can only be solved through religion, or, more precisely, by means of the Catholic Church. "Without religion, the workingman will never be content with his lot."

The fifth chapter treats of compacts.

The second main division of the work is divided into three chapters which treat of the social relations of man. The subject of the first chapter is the family. The author demands the indissolubility of marriage, in pursuance of which it should be the duty of the authorities in Christian countries to require that the marriage of Christians shall be consummated according to Church laws. The obligatory civil marriage is "a judicial offence against the Church."

The second chapter contains the doctrine of the state. If the state, as such, does not take upon itself the care of religion, this is, according to the author, "a crime against God and society." The government dare not tolerate any open attacks, either written or spoken, against such obvious truths of religion as the existence and presence of God, the eternal retribution in the world to come, the duty of

* "Beobachte die Dir als vernünftigen Wesen nach allen Deinen Beziehungen zukommende Ordnung."

divine worship, and the like. "Objectively considered, the Catholic alone, among all the churches, has a right to exist, because it alone is the true one." "Every other cult is to be rejected, and has no right to be publicly practised and tolerated." "It is the province of the Church to superintend all education." The author has a very high opinion of his own profession. "No one," he declares, "contributes more to the welfare of humanity than the Catholic priests and members of religious orders." In his discussion of punishment, Father Cathrein rejects the theory of "absolute" punishment. "Even God cannot desire punishment for its own sake, but as a means to some end." "Regard for the public welfare is the reason, the rule, and the measure of punishment by the state."

The third chapter sets forth international law. The author does not believe in an eternal peace, but he does believe in a future, universal confederation, presided over by a council, composed of representatives from the different states, to whom the regulation of all international affairs will be referred.

This comprehensive work teaches us nothing of friendship, and quite as little as to our conduct towards animals. We learn only that "the entire universe was created for man, and that irrational beings have no rights as opposed to man, and the latter no duties towards them; man has, at the most, certain duties in reference to the irrational world, the violation of which involves the transgression of a duty towards God, one's self, or one's fellow-beings."

G. VON GIZYCKI.

FR. NIETZSCHE UND SEINE PHILOSOPHISCHEN IRRWEGE. Von Dr. Hermann Türck. Dresden, Verlag der Druckerei Gloess. 1891. (pp. 72.)

This interesting little work finds the key to Frederick Nietzsche's strange teachings glorifying the brutal element in man, in the "moral insanity" of this ingenious writer, who has now fallen a victim to intellectual insanity. His family, according to Ola Hansson, was one of those "in which, both on the paternal and maternal sides, the tendency to mental diseases was transmitted from generation to generation. His father was carried off at an early age by insanity." The symptoms began in his own case in 1876, and three years later the severe head-trouble from which he suffered compelled him to request to be allowed to withdraw from the chair of classical philosophy at the University of Zurich.

All the writings which set forth his fixed notion of the change of morality into its opposite, date from the period of his sickness in 1876. Dr. Türck gives the following explanation of the later productions of Nietzsche. Through inheritance he was afflicted by murderous impulses and other perverse feelings. His good education, favorable environments, and agreeable circumstances of life produced in him such strong counteracting influences that the brutal instincts were forced into the deepest recesses of his nature, and prevented from manifesting themselves in open deeds. But they remained latent as an unsatisfied, passionate desire. Every repression of a strong desire causes suffering, and since man is disposed to consider what causes him pain as bad and contrary to nature, and that which he desires as good and according to nature, it was possible for a man like Nietzsche, intellectually gifted but born with perverse instincts, to look upon the suppression of the rapacious instincts as irrational, and upon their satisfaction as normal and healthful. The influence of better